



THE IDEAL MISSIONARY CONSTITUENCY (Concluded)

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II. How to Make the Best Use for the Present Opportunity. Let us learn a few lessons seeing how others are making use of it.

1. Individual Responsibility. (1) Carey, the apostle of modern missions. Above all things, God kindled a fire in his soul for the salvation of the heathen. Then fuel was added daily to this fire by acquainting himself with God's plan and the condition of the heathen. For ten years this holy zeal, implanted there by the spirit of God, increased more and more. In private and in public he constantly plead for a united effort to evangelize the world. He became so absorbed with this great thought that at the cobbler's bench, in the school room or when reading a book, his mind would wander to the ends of the earth. In imagination he saw a 1,000,000,000 people without a Bible and without a knowledge of Christ. As he saw more and more clearly God's great thought, and heard more plainly the cry of this billion heathen, his soul became a flame of fire and it fanned others into flames. Sarcasm, ridicule, and persecution were poured upon him from every hand,—from both friend and foe. But God increased the oil of the Holy Spirit and the more he was persecuted, the brighter he shone. Sidney Smith with his sarcasm called him "The consecrated cobbler and maniac." The sainted Ryland said, when he was pressing his claims in a convention: "Carey, sit down; if God wants to convert the heathen he can do it." He had the "can't help it," movement, and knew no defeat. At last, a society of twelve was organized, but Carey's name was left out. Perhaps they thought he was too great a fanatic. He did not get mad and pout but pressed on; the next year he stands at the head of the list. Just before this organization he preached his famous Missionary sermon that shook the Christian church, and awoke her after sleeping fifteen hundred years. I should have gone back three years. When 29 years of age he wrote a book, entitled, "An Inquiry into the Obligations of Christians to use Means for the Conversion of the Heathen." At 32 he preached his famous sermon from the text: "Enlarge the place of thy tent." These were the two great

propositions: (1) Expect great things from God. (2) Attempt great things for God. The next year the Kettering Baptist Missionary society was organized, and later others until thousands all over the Christian world have been awakened to the great thought of God. He was for forty years a missionary in India and issued more than 200,000 Bibles in forty dialects. His salary arose to \$7500. He lived on \$250 and gave all the rest to the mission cause. He remained poor but he made millions rich. Many who called him a fool and a fanatic and a revolutionist, lived to see the day that he was honored as the church honors Paul. (2) Our Individual Responsibility. *Let us not measure ourselves by ourselves.* Each of us should apply to ourselves the propositions of this immortal missionary sermon: "Expect great things from God and attempt great things for God."

2. The Responsibility of the Congregations. (1) What a single congregation in Hermannsburg, Germany, has done. Louis Harns, the pastor, was a poor invalid but a thorough missionary. He felt the best way to build up a poor small church at home was to arouse an interest in foreign missions. He was set on fire for missions and his congregation soon caught the contagion. One gave his farm for a training school, and others entered as pupils. They set up their own press, formed their own board of missions and furnished their own mission ship. The church grew at home from a meager membership to the largest congregation in the world. In 1890, it had sixty mission stations with three hundred missionaries scattered in Africa, India, Australia, and other countries. All this by a poor congregation. That church stands today a wonder to the world. (2) What we as a congregation could do. We perhaps have scores of churches that are wealthier than this one and in every way as competent to take up the mission work. It isn't means nor opportunities we need, half so much as consecration and education upon missions. Every congregation in the brotherhood, it matters not how poor, should take up the subject of foreign missions. Every congregation should have missionary meetings, and during these meetings pray for world-wide evangelization, and to give opportunities for candidates to offer themselves for the foreign field, and to give their means to the mission cause. Dr. Sterns said, that in all of his experience, he never knew a church, no matter how much it was going down or how poor, if it was aroused to the foreign mission cause, but that it prospered temporally, spiritually and numerically.

3. The Responsibility of the Church. (1) What one denomination has done. The Moravian church in some particulars compares well with ours. They have a membership of 20,000 and are comparatively poor. It is the only church that I know of, that puts missions to its proper place. World-wide missions is primary in all the work of that church. They give \$240,000 annually; \$12 for each member. One out of seventy

is in the mission field, while other churches have one in 6,000. (2) What we ought to do as a church. We have, at a very conservative estimate, 12,000 members. We are as rich as the Moravians. We ought to work harder to spread the whole gospel, than they to spread a part. At the same ratio, we ought to raise \$144,000 a year and send out 200 missionaries at a salary of \$700 each. According to the Missionary Alliance we could support at least 300 for this amount. We could do this easily by self-denial alone without being a cent poorer financially; if we loved our God as well as our stomachs, our vanity, our jewelry, our tobacco, our chewing gum. We have members that would not give up their tobacco, feathers or jewelry to save a soul from hell. When Jesus says preach my gospel to every creature in the whole world, unless we make at least a feeble effort to carry out this great thought of God, we ought to be ashamed to call ourselves a Christian church.

We ought to put forth stronger efforts than any other church to evangelize the world, the whole gospel for a whole world should be in every heart and upon every tongue in our whole brotherhood.

"Never has there been an outpouring of the divine spirit of God without a previous outpouring of the human spirit towards God." "Prayer has been the preparation for every new triumph, and the secret of all success; and if greater triumphs and success lie before us, more fervent and faithful prayer must be their forerunner and herald." God knows that the church will never take up nor be fit to take up world-wide evangelization, until we revive apostolic faith, prayer and power. It took ten days' prayer and probably fasting to get ready for Pentecost. Perhaps it might take us ten weeks or ten years to bring the presence of God, but we must wait upon God daily until we receive this primitive power and faith. We should wait upon our knees until we become dead to self, to all our plans, to all our ambitions, until we are ready to do anything that the Lord wants. Pray until the Lord will tell us whom to send, and then continue to pray until he will send them to the proper field. Pray then till the Lord will open your pocket book and furnish the necessary means to support them. Then pray mightily while they are on the field that the Lord will convict of sin and of righteousness and of judgment to come.

At Antioch the Holy Spirit called them, the Holy Spirit sent them but the church co-operated. "And so when they had fasted and prayed they laid hands on them and sent them away." Probably for days they fasted and prayed until the Lord did the work. This is God's method, this is God's plan, this is the kind of work we need.

The primary object of our conventions should be to come and wait before the Lord for power and direction. Pray until God will show us the fields and then set us on fire to work them. If we learn this Pentecostal method we will have far less good theory ending with resolutions, and far more good